15:Bandelier E-4 (no date)1880 NU7 Aztec NU7

Granada.[103] It was different, however, in Mexico, where we meet with traces of a decided progress. Not only had descent been changed to the male line,[104] but heirship was limited, to the exclusion of the kin and of the agnates themselves, to the children of the male sex.[107] Whatever personal effects a father left, which were not offered up in sacrifice at the ceremonies of his funeral,[108] they were distributed among his male offsprings, and if there were none, they went to his brothers. Females held nothing whatever, beyond their wearing apparel and some few ornaments for personal use.

The "tlalmilli" itself, at the demise of a father, went to his oldest son, with the obligation to improve it for the benefit of the entire family until the other children had been disposed of by marriage.[109] But the other males could apply to the chief of the calpulli for a "tlalmilli" of their own:[110] the females went with

[103] Gomara, ("Historia de las Indios," Vedia I, p. 201). Garcia ("Origen de los Indios," Lib. IV, cap. 23, p. 247). Piedrahita (Parte I, lib. I, cap. 5, p. 27). Joaquin Acosta ("Compendio historico del Descubrimiento y Colonizacion de la Nueva-Granada," Cap. XI, p. 201). Ternaux-Compans ("L'ancien Cundinamarca," pp. 21 and 38).

[104] Motolinia (Trat. II, cap. V, p. 120). Gomara (p. 434). Clavigero (Lib. VII, cap. XIII). Zurita (pp. 12 and 43).

[105] Letter of Motolinia and Diego d'Olarte, to Don Luis de Velasco, Cholula, 27 Aug., 1554 ("Recueil, etc., etc.," p. 407). "The daughters did not inherit, it was the principal, wife's son . . . ." Besides, nearly every author designates but a son, or sons,—as the heirs. There is no mention made of daughters at all. In Tlaxcallan, it is also expressly mentioned that the daughters did not inherit (Torquemada, Lib. XI, cap. XXII, p. 348). In general, the position of woman in ancient Mexico was a very inferior one, and but little above that which it occupies among Indians in general. (Compare the description of Gomara, p. 440. Vedia I, with those of Sahagun, Lib. X, cap. I, p. 1; cap. XIII, pp. 30, 31, 32 and 33. The fact is generally conceded). H. H. Bancroft, "Native Races." Vol. II, Cap. VI, p. 224, etc.

[107] Motolinia (Trat. II, cap. V, p. 120). Torquemada (Lib. XIII, cap. XLII to XLVIII, pp. 513 to 529). Acosta (Lib. V, cap. VIII, pp. 320, 321 and 322). Gomara (pp. 436 and 437. Vedia, I). Mendieta (Lib. II, cap. XI, pp. 167 and 168). Clavigero (Lib. VI, cap. XXXIX. "They burnt the clothes, arrows, and a portion of the household utensils . . . . .")

[108] Motolinia (Trat. II, cap. V, p. 120), "el cual hacer de testamento no se acostumbraba en esta tierra, sino que dejaban las casas y heredades á sus hijos, y el mayor, si era hombre, lo poseia y tenia cuidado de sus hermanos y hermanas, y yendo los hermanos creciendo y casándose, el hermano mayor partia con ellos segun tenia; y si los hijos eran por casar, entrábanse en la hacienda los mismos hermanos, digo en las heredades, y de ellas mantenian á sus sobrinos y de la otra hacienda." Gomara ("Conq. de Méjico," p. 434). "It is customary among tributary classes that the oldest son shall inherit the father's property, real and personal, and shall maintain and support all the brothers and nephews, provided they do what he commands them. The reason why they do not partition the estates is in order not to decrease it through such a partition . . . . ." Simancas M. S. S. ("Recueil, etc., etc.," p. 224). "Relative to the calpulalli . . . . the sons mostly inherite."

[109] Zurita (p. 53). "He who has no land applies to the chief of the tribe (calpulli), who, upon the advice of the other old men, assigns to him a tract suitable for his wants, and corresponding to his abilities and to his strength." Herrera (Dec. III, lib. IV, cap. XV, p. 125).